CORRESPONDENCE.

HOME MISSION.

G. S. L. City, June 28, 1856.

Editor of the Deseret News:—

Dear Sir:—I arrived home yesterday at noon from a mission south, in company with Elder Jacob Gates, after an absence of thirty three days. We visited the principal settlements in the counties of Utah, Juab, Fillmore, Beaver, Iron and Washington; terminating our outward journey at Harmony.

We preached to the Saints in most of the principal places; were treated with the utmost hospitality and kindness, had good attention, a good measure of the Spirit of the Lord, and the people appeared to be in good spirits. The weather was extremely hot and dry, a disagreeable and parching south wind prevailing most of the time. A spirit of extreme industry was manifested everywhere—the people straining every nerve to put in, and take care of their crops. At Harmony they will be short of water.

The new county of Beaver is fast filling up with an enterprising and industrious population. They have opened, fenced, and planted large fields, and some have fenced, cleared, and planted blocks in the city, and erected temporary houses there. Beaver valley is calculated to sustain a large population, on account of its inexhaustable supplies of water and its abundant fuel and timber.

If we may take the liberty to find any fault with the people of that place, or indeed with those of any of the southern settlements, it would be that they work too hard, and have hardly time to pray or think.

The Indians were generally peaceable, and some of them hard at work cultivating the earth.

I pray that the people where we have been may be blest with peace and the good Spirit of the Lord in abundance, and that a blessing may attend their labors and rest upon their flocks, herds, fields, and gardens.

My health is much improved by the journey, and I found my family in their usual health, for which I thank God.

Respectfully,
P. P. Pratt.

McCORMICK'S REAPER AND MOWER.

Editor of the Deseret News—

Dear Sir:—I had much pleasure in witnessing one of McCormick's reaping machines in operation last week near Farmington, and must say that it surpasses anything I had any idea of in the shape of labor-saving agricultural implements. It cuts the wheat in a handsome manner, scarcely leaving a head for the gleaner; in fact it saves more wheat than it costs for cradling, hence the farmer is absolutely getting his grain cut for nothing, when taking into account the heads left on the ground after cradling.

I am a practical farmer, and say that I am done with cradles, except for babies, if I can procure a reaper to harvest my grain. Mr. Mowery, who runs the machine, informed me that he could conveniently cut about 12 acres a day, and that it is as well adapted to cutting grass as grain. Why have we been without them so long? I hope that some of our principal farmers and capitalists will send and procure a supply for the Territory.

The machine which is now in operation, I understand, is the property of Messrs. S. W. Richards and Joseph Cain.

Yours with respect,
Davis County Farmer.

July 14, 1856.

HARMONY.—KANOSH'S VISIT TO THE PIEDES—HIS SPEECH—ENOS PUNISHED FOR STEALING.

June 1, 1856.

Editor Deseret News:—

Dear Sir—Kanosh, chief of the Pah-van-tes on Corn creek, and a part of his band, arrived here about noon, on the 26th of May. He came in his covered wagon, with a span of horses and driver; the rest of the band were horseback. They spent the afternoon in the Fort, where they had camped.

In the evening, Kanosh requested the privilege of holding a meeting in the meeting house, which was granted by Prest. Lee. Several assembled at early candle-light, also all the Piedes near the Fort. Kanosh then spoke quite at length to the Indians, and his remarks were interpreted to us by Lemuel, an Indian living with Prest. Lee. He spoke about the situation of the Indians when the whites first came among them, contrasting it with their present condition. Also about the great change for the better with himself and his tribe, and with the Utahs generally.

He told them that when the whites first came among they were all very poor, and that they had no clothes, nor wheat, corn, potatos, squashes, melons, &c., but had to live on grass, seeds, lizards, locust, mice, &c., and much of the time go very hungry. But now they had got many things like the whites, and they could have many more, if they would work like them.

He said that if they would not stop stealing cattle, horses, sheep, flour, wheat, corn, squashes, and melons, he wanted them to go away off into the mountains and never come back. He further told them that if they did not stop stealing they would all be sick and die off.

His whole speech was very creditable, both in sentiment and delivery, and the Indians paid good attention during the whole of it.

During the following day he spent a part of his time with the Indians in their field showing them how to farm, talking with them about the benefits to be derived from raising their own grain and living like the whites.

On the next day Enos, a young Indian living sometimes with the Pah-van-tes and at other times with the Piedes, arrived from Coal creek. In the evening Kanosh began, of his accord, to talk to him about his stealing.

After talking for about an hour and a half, and telling him of many of the mean tricks that he had been guilty of since he had been in the Southern country among the Piedes, he gave him the privilege of making his plea. After Enos was through, Kanosh ordered one of his men to bind him, which was quickly done and he was placed apart, while Kanosh held a council with his men. In this council it was decided that Enos should receive twenty lashes with a lariette on his bare back. Enos was then brought into the ring, stript and required to lay down with his face to the ground. A buckskin lariette was first brought, but Kanosh, thinking that not hard enough, brought a rawhide one, which was applied to the back of Enos with such force that it caused him to writhe and groan with pain.

As soon as Enos was sufficiently composed, Kanosh commenced talking to him again. He told him that he had been stealing for a long time, and that he had learned the Piedes to steal, for they had never done so before he came among them. That he had been like a wolf and a dog, for he would steal and eat what he could and then go and bury the rest, and he ought to be killed.

He told him that he had talked to him before, and that the whites had talked to him and put a chain on him, but that he would not listen to any of them; neither himself nor the whites liked him, and would not, unless he would stop killing other people's cattle, sheep, &c. But if he would stop now, he would be free and travel about as heretofore, but if not he would have him put into the big stone house with a chain on him, or he would have his head cut off.

When Kanosh first arrived he sent for Tot-se-gob-bits and Mo-co-van-tes, chiefs on the Santa Clara, wishing to hold a council with them, but as they did not come he started this morning for Fillmore, having done good among the Lamanites in this part of the country, and behaved himself like a gentleman. Much credit is due him for what he has done since he has been with us, more especially because he did it of his own free will.

Yours respectfully,
S. F. Atwood.

PROGRESS IN TEXAS.

Grove Creek, Ellis county, April 2, 1856.

Dear Br. Robert Campbell:

When I arrived in this part of Texas I found some brethren who wished to go to the mountains, but thought that they were not able, yet through my influence and assistance they have started for Utah, the place for all Saints.

The gentiles help on the gathering, for they are not willing to have the Saints remain in their midst. When any one joins our royal standard the world fulfill their part of the Scriptures literally, for they cast out their names as evil and speak all manner of lies against them, and have tried their best to raise a mob to drive all the 'Mormons' out of Texas. As I am used to being driven it would not go so hard with me. My prayer to God is that he will spare the people, until the honest in heart hear the gospel and have time to gather out.

I have had two invitations to preach about 60 miles from here, which I have accepted.

If there is anything to be done in Texas, it is hard work to find the place. I have walked several hundred miles on foot and carried my carpet sack, and found but few who wished to hear 'Mormonism,' and then only through curiosity. The 'Mormons' can leave, is the general spirit of the people, with a great cry about polygamy, while every negro quarter is filled with blue-eyed children. It is useless for me to attempt to paint the scenes of wickedness in this land; however, the most honorable people that I find here are the old Texians.

There are a few young members left here who are making all possible preparations to leave next spring. Br. Clapp told me to gather up all who would leave next spring, and go home with them. Elders John Ostler and M. J. Snedeker with myself are left here, the balance of the missionaries are sent home, because this people count themselves unworthy of the gospel.

Remember the elders in Texas in your prayers. May God bless the Saints in the valleys of the mountains, and all who have named his name, from the least to the greatest.—Yours truly,
HOMER DUNCAN.